

DISCUSSES SIN AND FORGIVENESS

Father Conway Addresses the Largest Audience of Week at High School—Prof. Hines of Notre Dame Presides.

The largest audience which has yet greeted him since the opening of his lectures on the Catholic faith heard Father Conway Thursday evening at the high school auditorium when he discussed the "Forgiveness of Sin." Prof. J. F. Hines of the University of Notre Dame presided and musical numbers were furnished by Miss Maude Weber who gave an instrumental solo and Miss Josephine Decker who sang very pleasingly "Lead Kindly Light."

According to his custom Father Conway preceded his lecture with the answering of questions sent to him by non-Catholic inquirers since the opening of his course here. Some few of those which he answered last evening were as follows:

"Why do Catholics kneel to images?"

Out of respect, as a subject might kneel to his sovereign. We pray not to the image, but to the Christ the image represents, or to the saint who was perfect follower of the Lord Jesus in the way of heroic sanctity.

"Has the state authority to kill?"

A state, like an individual, has the right of self-defense. God alone has dominion over life and death, and that power is delegated to a state for protection against the criminal element. According to the spirit of an age or country the crimes entailing capital punishment may be more or less.

"Why do Catholics object to the word Romanist?"

Because the name of their church is The Catholic church, or The Roman Catholic church, and the words Romanist and Romanist are used by her enemies in an insulting sense.

"If my parents forbid me to become a Catholic, am I bound to obey them?"

A very practical difficulty, and one that has been given me scores of times by timid, doubting Catholics. The true follower of Christ dare not hesitate to obey His teachings once it is known, for to be false to one's conscience is to instantly imperil one's eternal salvation. Our Lord speaks of this opposition of relatives, but declares that He and His teaching must come first.

No true parent can find fault with a child who is loyal to conscience and to truth; no true parent can desire a child to commit grievous sin by deliberately refusing to do what he knows to be the will of God.

The Catholic church interprets the fourth commandment, "Honor thy father and thy mother," to imply obedience in all that is good and lawful. If a parent command or advise something contrary to God's law, a child is bound to disobey, on the apostolic principle.

"Did not Jesus rebuke repetitions in prayer, saying, 'Use no vain repetitions as the heathen do?'"

Our questioner must distinguish between two kinds of repetitions. A parrot repeats by the hour, with all the different changes in inflection, and without the slightest spark of intelligence. "How do you do?" "Bad—bad—bad boy!" "Hello, Polly!" "Good-by," etc. So it is possible some people pray parrot-like without thinking of God at all. This manner of praying our Lord rebukes.

But there is, on the other hand, the oft-repeated "I love you" of the mother speaking to the babe at her breast, which loses none of its force in the repeating, but rather intensifies the love of that mother's heart by outward expression. Such the repeated prayer to God of the devout soul—be it a prayer of praise, adoration, thanksgiving, petition or sorrow for sin.

Do Catholics believe that mental reservation is lawful?"

The essence of a lie consists in saying the contrary of what is thought, and every lie necessarily implies the will to deceive. The unanimous teaching of Catholic theologians from and before the time of St. Augustine has been that a lie is intrinsically and absolutely evil, as opposed to the very nature of man and society. No reason can ever justify it.

A mental reservation or restriction, is the illustration of an affirmative or negative. If not verbally expressed it can be either known by the circumstances or else is purely mental. A purely mental reservation being equivalent to a lie is never lawful. Reservation not purely mental—that is, equivocation—is in general forbidden, because language is intended to express thoughts, not to hide them. It is, however, allowed for a just cause, in virtue of the principle of morals, that we can lawfully perform an act having two effects, the one good and the other evil, whenever the good effect is paramount to the bad. Thus, a servant could say to a visitor whom her mistress did not want to receive, "Not at home," or a priest or any professional man when asked a secret could answer, "I do not know," in both instances the limiting of the negative can be gathered from the circumstances.

This evening the subject of the lecture will be "The Holy Eucharist."

Arthur Carmody of Notre Dame university will render a violin solo.

In speaking of "The Forgiveness of Sin" last evening, Father Conway said in part:

"No theme, perhaps, is dearer to the heart of the Catholic priest, save only the real presence of Jesus Christ in the sacrament of the altar, than the sacrament of penance."

"Sin is one great evil that confronts us today. Everywhere we meet that power of hell which wins men away from all that is pure and good and holy, which entices men from the service of God and the standards of Jesus Christ, to join under the promise of pleasure the service of Satan and the standard of hell."

Father Conway took up arguments against confession brought forward by non-Catholics. The following specified questions often asked by them he answered as follows:

"Why not go to God directly? Because it is not the way established by Christ. Why does not a soldier report to his general? Because the army regulations demand that he report to his immediate officer. Why pay our taxes to the king? Because it is not the law."

"How can a sin be pardoned by merely telling it? It can not be. Forgiveness is only given to those who repent with a supernatural sorrow for the past, promising never to offend again, to make good the evil done and to avoid in the future all danger of sinning. Judas confessed his sin, but, unrepentant, he did not obtain forgiveness."

Makes Sin Difficult.

"Does not the confession of sin make sin easy? On the contrary, it makes sin more difficult. It is quite easy to kneel down in one's room and confess to God; but to confess to a fellow mortal who will insist on a strong purpose of amendment and by whom a promise is strictly exacted to avoid the dangers of sin requires strong determination."

"Is it not an incentive to sin? By no means. By it thousands of souls are kept from sin by advice given in good season. By it thousands are won back from lives of lust and drunkenness. If it were, why then are Catholic parents so glad to have their boys and girls go frequently to confession and why do they grieve, knowing something is wrong, when they do not go? Even non-Catholics, tormented by unconfessed sins, will ask a Catholic priest to listen to their story of sorrow. It frequently happens so during our series of lectures to non-Catholics."

Indeed, confession is natural to the human heart. In this lies the beauty and power of all true friendship, that a man can tell all his secrets to a friend. It is the joy and comfort of every Catholic priest to know that at the hour of his death he has in the divine plan prevented many a wayward soul from wandering far from Christ's love and led back thousands of his stray sheep—Catholic and non-Catholic—to taste again the sweetness of the Savior's pardon in his sacrament of mercy."

His Scriptural Basis.

The preacher here drew the attention of his audience to what he held to be the scriptural basis of the practice of auricular confession, quoting from the Bible.

"The Catholic," he said, "confesses his sins to a priest because he knows that Jesus Christ commanded him to do so by the institution of the sacrament of penance. That the Savior gave the power to pardon sin to his apostles is clear from John XX, 21-23, 'As the Father hath sent me, I also send you. When he had said this he breathed on them, and he said to them receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them and whose sins you shall retain they are retained.'"

"He frequently pardoned sinners their offenses—Magdalen, the woman in adultery; the thief on the cross, and the man sick of the palsy. In the last instance he insisted on this power of forgiveness of the Son of God, despite the objection of the scribes and their accusations and blasphemy and performed a miracle to prove it. Remembering then that Christ was the Son of God and that his mission was the salvation of sinners, the meaning of his words is evident."

"Did we not know the wonderful power of prejudice to read into the Scriptures its own false views and theories, we would not understand how any believer in the word of God could deny that Jesus Christ gave to the apostles the power of forgiving sins in his name. Indeed the Scriptures are so clear that some have granted that the apostles had the power of pardoning sins, but they hold that this power died with them. But this is unreasonable. Unless indeed would have been so mighty a power if its exercise were to be limited to the sinners of the first century. No, as long as sin will last—that is, until the end of the world—so long must this God-given remedy for sin exist."

Makes Comparison.

"The Catholic interpretation of the twelfth chapter of John will perhaps be more clear to you by a comparison. Suppose today that in a prison of the Philippines a number of prisoners convicted of various crimes under the Spanish rule were still confined and that there was question of the justice or the exceeding severity of their sentences. Pres. Wilson informed of this, determines to send to Manila 12 commissioners with full power to investigate the charges made. You hear him say in the white house to these 12 men: 'All necessary power in this case is given me by the people of these United States. As they have chosen me to represent them, so I now choose you to act in my name and with my authority. I, as president, possess the pardoning power over crime. Receive your commission; whose crimes you shall pardon, they are pardoned by me; whose crimes you shall not pardon, they are not pardoned by me.'"

"What would honestly be your inference from these words? At once you would say that these 12 men had received from the president the power of pardoning; that they had sole and absolute control of the criminal cases in question and that that the power of all other judges immediately ceased on their appointment; that their power could not be rightly exercised without a thorough investigation of each and every case; that their authority would last until the last 'guilty' or 'not guilty' had been pronounced."

SISTERS GET INTO COURT.

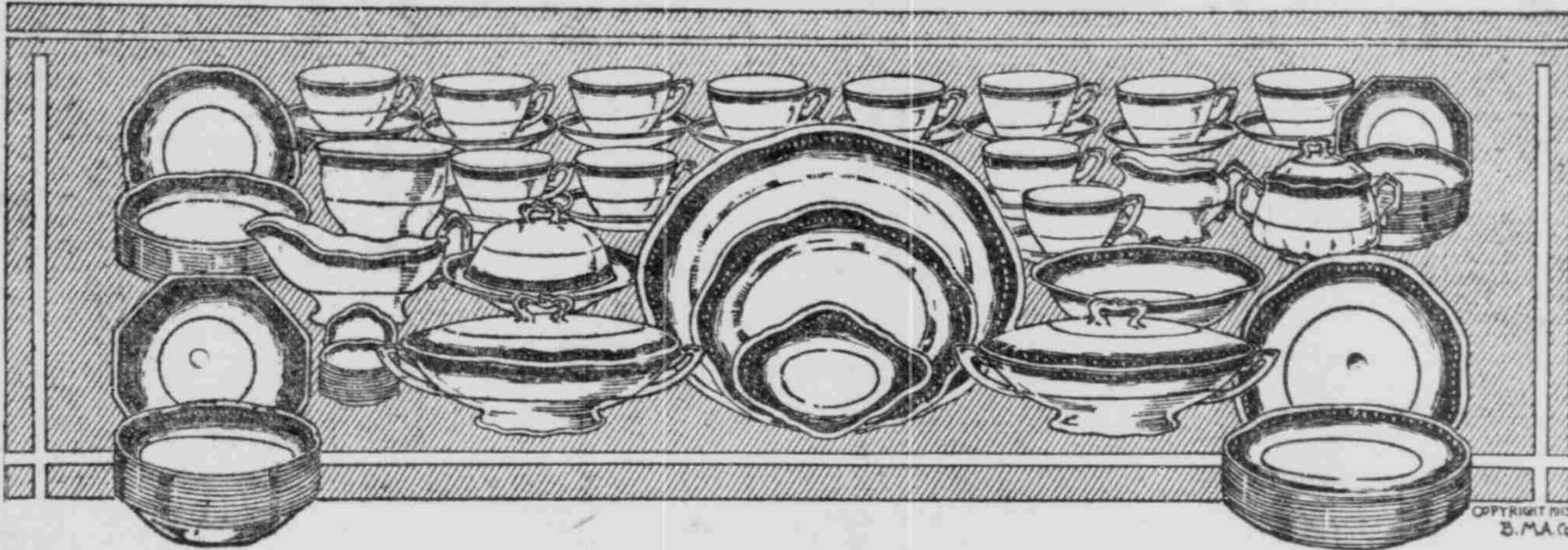
A petition for partition was filed in the circuit court Thursday by Sophia Fuerbringer against her sisters, Margaretta Ehle and Henrietta Rockstroff. It is stated that the plaintiff and two defendants are heirs to the estate of Mrs. Barbara Kunzman, widow of Ferdinand Kunzman. The father left certain property to the widow and upon her death in February of this year this estate went to the parties to the present suit. The plaintiff wants the property sold by a commissioner and the proceeds divided accordingly.

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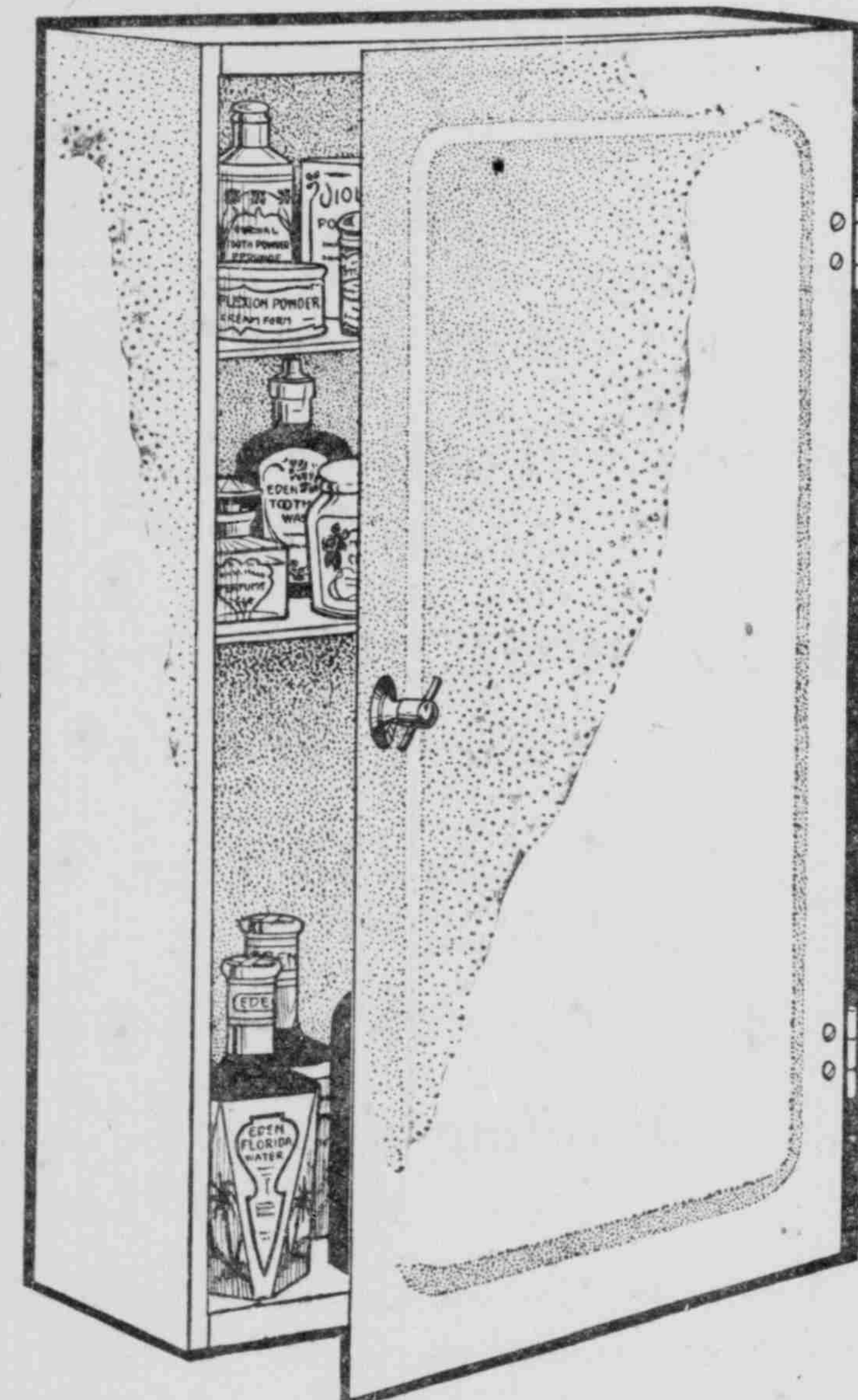
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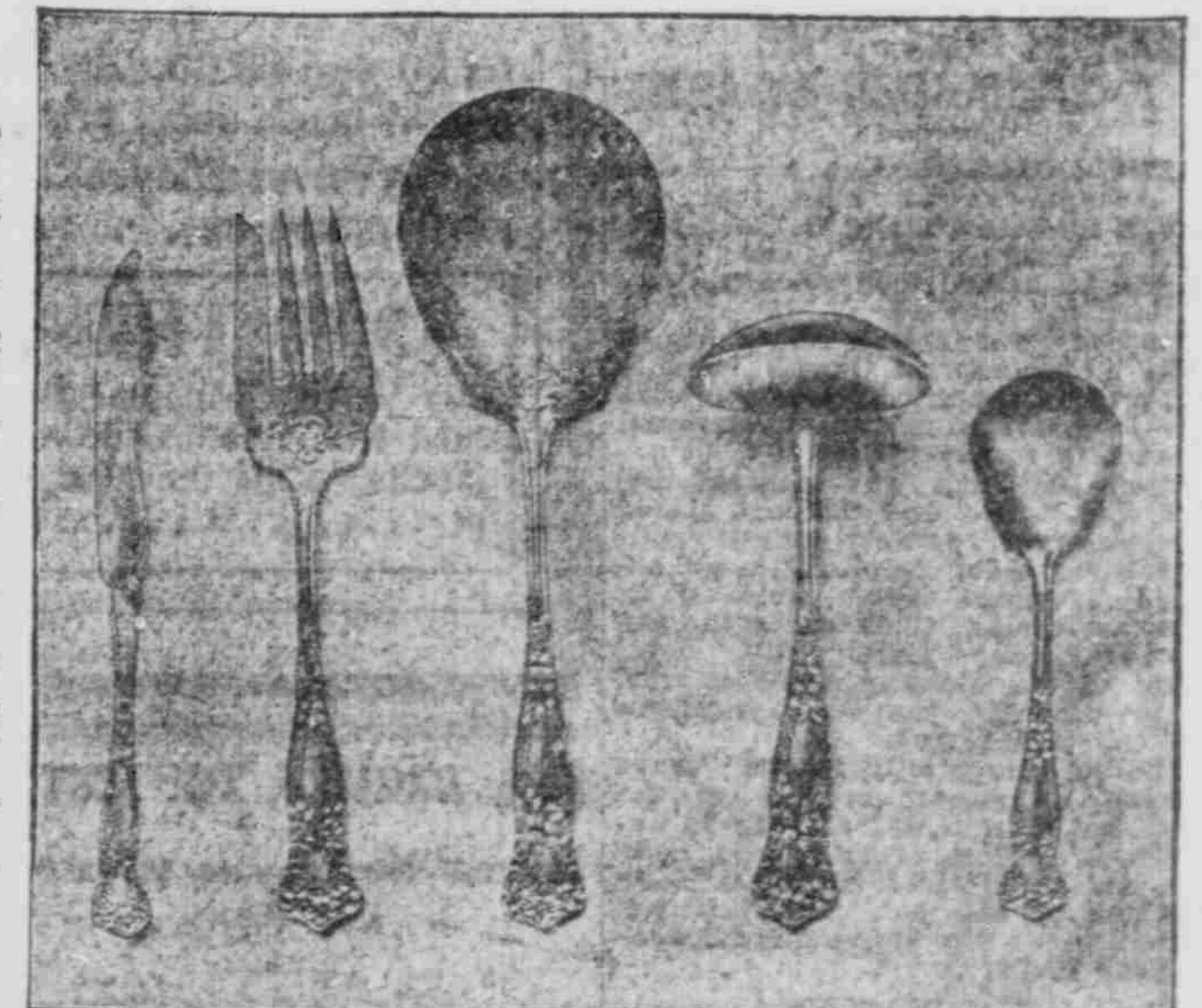
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The only sure way to get rid of dandruff is to dissolve it, then you destroy it entirely. To do this get about four ounces of ordinary liquid arvon; apply it at night when retiring; use enough to moisten the scalp and rub it in gently with the finger tips. Do this tonight, and by morning most if not all of your dandruff will be gone, and three or four more applications will completely dissolve and entirely destroy every single sign and trace of it, no matter how much dandruff you may have.

You will find, too, that all itching and digging of the scalp will stop at once, and your hair will be fluff, lustrous, glossy, silky and soft, and look and feel a hundred times better. If you want to preserve your hair, do by all means get rid of dandruff, for nothing destroys the hair more quickly. It not only starves the hair and makes it fall out, but it makes it stringy, straggly, dull, dry, brittle and lifeless, and everyone notices it. You can get liquid arvon at any drug store. It is inexpensive and never fails to do the work.